18: Howell E-5 (1937) 1941 FJ23 Shilluk FJ23

slaughtered at the *Ngol*. This name is shouted when entering battle, though there are other war-cries associated with each age-set.

Among the Shilluk there are no elaborate and prolonged *rites de passage* through which the youths acquire manhood status and there are no separate ceremonies associated with their recruitment to an age-set. The final act of initiation is participation in a *Cong Bul*, or dance, and the preparations required to do so. The *Cong Bul* is purely a social dance which is arranged from time to time by permission of the *Jago* of the settlement and has no basic religious significance associated with change of status or with age-sets. It is not in itself a ceremony of initiation. To the young boy, then, to dance for the first time is merely a qualificatory rite by which he is recognised in his adult status—a symbol of reintegration to the community after a short period of segregation. Previous to his first dance, he is subject to certain restrictions. He may not fight with spears, nor take part in large-scale warfare or extra-tribal raids. He may not take part in any dances save in the moonlight festivities held by young people only. Further he is not allowed to wear certain kinds of clothing and ornaments, notably large necklaces of giraffe-hair, ostrich-egg beads, and cat skins and he may not adorn his hair with mud. A breach of conduct would be met with bitter ridicule, particularly by the girls, and no youth would dare to disregard the warning of his elders. All these restrictions and many more are removed at the time of the first *Cong Bul* attended by the initiate and indeed are noticably broken at the ceremony itself. The initiates wear the forbidden ornaments and carry spears.

Normally three or four boys from the same settlement are initiated together, but several of such batches may undergo the transitional rites in one year. Participation in his first *Cong* usually occurs when the boy is from fourteen to sixteen, but a youth may undergo the rites at an earlier age, if his father is dead and it is necessary to accelerate his change of status so that he can represent his family—especially if he has no elder brothers. When a youth has obtained his father's permission to undergo initiation, he acquires the necessary ostrich-egg beads and cat-skin and takes these to a man who is appointed his sponsor. The qualification for such a tutorial position is apparently popularity